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	Visual	Auditory	Kinæsthetic
1st year	47	33	20
2nd "	40	25	35
3rd "	47	18	35

The author concludes that the ideational type is fairly constant, but discusses the small changes that, according to the figures, occurred. The monograph is a valuable one chiefly for its critical survey of methods and previous results.

F. KUELMANN.

The Nervous Correlate of Pleasantness and Unpleasantness, by M. MEYER, *Psychological Review*, July and September, 1908.

The author considers that the present confusion in the psychology of feeling is due in no small measure to the lack of attempts to determine the nervous correlate of feeling, which for him is the same as the nervous correlate of pleasantness-unpleasantness. To emphasize this confusion he summarizes the views of Lagerborg, Marshall, Stumpf, Fite, Lipps, Alechsieff, Miss Calkins and Pikler.

He then prepares the way by a theory of the structure and function of the nervous system, stated in mechanical terms, the essential point of which is a comparison of the nervous system to a very complex system of pipes filled with fluid, so interconnected through higher centres that an impulse given to the contained fluid at any point can be transmitted through the ramifications of the pipes to any other point. It is assumed that the resistance of a pipe or series of pipes often used will decrease, while that of a series seldom used tends to increase. If, for any reason, two stimuli varying in intensity are given simultaneously, the more intense tends to attract the lesser to its own path, whose resistance is thus decreased until it becomes the path preferred whenever possible, causing thus possibly a motor reaction different from that expected. From this point of view the author explains the phenomena of habit, variation and sensory and motor condensation.

This current within the system of pipes is evidently the nervous correlate of sensation. But feelings of pleasantness-unpleasantness arise only when two simultaneously existing currents meet in the higher centres in such a way that the total activity is increased, (causing pleasantness), or decreased (causing unpleasantness). The more complicated the structure, the more opportunity for pleasantness-unpleasantness to arise; it thus belongs in its definite form to a high stage of evolution.

The author points out that this view explains the fact that certain usually unpleasant sensations may through habit or purpose become pleasant, and *vice versa*. It also explains the lack of images of pleasantness-unpleasantness as well as the fact that these states cannot occur without perception; but conceivably, through complexity of structure, pleasantness and unpleasantness may exist at the same time. Emotions, according to this view, are not entirely derivable from pleasantness-unpleasantness, and may, indeed, exist without them. It is also evident that pleasantness and unpleasantness are not, and cannot become, sensations.

H. W. CHASE.

A Theory of Mind, by JOHN LEWIS MARCH. Scribner's Sons, New York, 1908. 453 p.

The writer tells us "that many believe that the next great advance should take place in psychology, and that this advance should be the result of a clarification of the field chiefly by the modern science of biology," which has hitherto had an extraordinarily slight influence in this direction. "Biology and psychology still stand almost rigidly

apart." The fault, however, is with the psychologists, and the author here proposes a theory of instinct intended to meet this situation and show what the fundamental misconception has been and in so doing to break the deadlock and allow the scientists to come together. In the words of the author, the theory "has been accomplished almost in solitude and I have little to say in the way of special acknowledgments." He assumes that both mind and matter are found in unities that are similarly limited in space and in their complex forms in time. The simpler unities of mind are found in connection with the simpler unities of matter, and the complex unities of mind with the complex unities of matter. Mind is not known to exist apart from matter. The phenomenon of the latter can be fully explained with no reference to mind, which knows nothing of matter except through experience. Mind seems affected only through physical means. Instead of saying of matter and mind that either controls the other it is better to say that matter to itself is mind, mind as it reveals itself to another mind is matter, and so they are thus to be considered as identical. The atom has an impulse to fuse with certain other atoms, to influence and be influenced by them. Now an impulse is identical with the setting free of force. The influence emitted in an impulse is such as to bring about a complimentary impulse in a suitable other mind and to make this impulse definite. The act of satisfying an impulse is identical with the movement in space, and the force tends to the motion necessary to bring about the satisfaction of the impulse. When an impulse is satisfied or its results broken up, the equilibrium of forces is accompanied by a feeling of pleasure or pain. In the building up of mind, impulses are specialized out of more generic ones by fusion and subfusions. The results show that memories are not inherited but impulses are. Instincts are thus not the results of experience but are original. Instincts are in a general way similar, and many of our impulses are satisfied indirectly or are not entirely satisfied. We have a cell material and a cell personal instinct, a body material, personal and social instinct, recognition instincts, thought instincts, ideal instincts and many combinations of these. Thus out of the individual, whether cell or personal, higher unities are ever being evolved.

The writer seems to us to be correct in recognizing the biological foundations of psychology and also in his feeling that when, in the good time coming, human instincts shall be treated in the same objective way as those of animals, the chasm between the two will close. But his method seems to us abstract, formal, and far too little illuminated or even informed by facts. To our thinking, the way to demonstrate his fundamental thesis would be to parallel, step by step, the latest situations, for instance, of human society, and those of animal social organizations from the ant up, and so with all the rest; and the success of such an effort will depend entirely upon the mastery of the facts in both these fields, and that this author hardly seems to us to possess.

Principles of Psychic Philosophy, by CHARLES B. NEWCOMB. Lothrop, Lee, & Shepard Co., Boston, 1908. 199 p.

This book is dedicated to those "who are beginning to understand that in this present mortal life man has the opportunity of unfolding all the powers and realizing all the privileges of any spiritual plane." To realize these higher powers of man the author suggests that "two days be given to the careful consideration of each chapter." This would require twenty-four days as there are twelve chapters, viz., God, Nature, Man, Psychism, Suffering, Selfishness, Responsibility, Adjustment, Power, Freedom, Healing and Fulfillment." If we take